Church Life

VOL. 5. CHICAGO, ILL., JULY, 1908. NO. 7.

OPEN-AIR CHURCH SERVICE.

Our church tried an experiment Sunday evening, July 5, by holding a preliminary open-air service at 7 o'clock, at the corner of South Park Avenue and 31st Street under the auspices of the Christian Endeavor Society. Gospel songs by the young people, followed by several touching solos by Mrs. Sylvester Marshall, of the Christ Reformed Episcopal Church, attracted several hundred to the outdoor meeting.

Dr. de Blois then preached, from the top step as a pulpit, a short, pungent gospel sermon, presenting Jesus Christ as the central figure of all history, the master of men's souls, and the Judge with whom every one must some day reckon. He showed how acceptance of Christ's rule in the heart had reformed drunkards, reclaimed abandoned women, and made beautiful lives formerly degraded.

After urging acquaintance with the masterly Godman, all listeners were cordially invited to another service in the auditorium of the church, where prayers and brief testimonies were offered by Christians. Over two hundred were present at the meeting inside, and as a result two persons expressed publicly a desire to become followers of Christ.

This plan of service, somewhat varied as occasion suggests, will be continued during July and August under the leadership of Bro. H. H. Van Meter. Members of the church are urgently requested to give the meetings their support and show strangers attending that they are heartily welcome. These meetings have started out very auspiciously. The plan of having them commence early—at 7 p. m., and dismiss correspondingly early seems to meet with favor. Come.

The Lord does not limit the salvation of souls to fall and winter. The light and warmth of the sun, vitalizing plant life and bringing to ripeness delicious fruits, are figures of what the Son of Righteousness can and does do in quickening and ripening souls for His service. The Lord's power is available the whole year round.

SERMON BY DEACON AHRENS.

The morning preaching service, July 12, was unique and helpful, being conducted by Deacon John P. Ahrens who called on Treasurer Whitmore and Deacon McElroy to occupy the pulpit with him.

Deacon Ahrens took for one portion of the scripture reading the passage in which Christ arraigned the lawyers, and showed that the lawyers of today should not be connected in thought with the ecclesiastical lawyers of Christ's time. There is no reason why lawyers of today should not be as good Christians as men in other pursuits of life, so it need not be regarded as incongruous for a modern lawyer to speak publicly on the truths of the Christian religion.

After the opening prayer by Deacon Ahrens, the taking of the collection was preceded by a brief prayer by Deacon Whitmore for the Lord's blessing on the offering.

Deacon Ahrens then preached on the text, "Bear ye one another's burdens, and so fulfill the law of Christ." The general subject of "Brotherly Love" was treated with much feeling and enthusiasm, and our members learned, if they did not know it before, that Deacon Ahrens is an exponent of that fraternal love which Jesus Christ made one of the greatest commandments.

The evening service was the second of the open-air services followed by prayer and testimony meeting in the church auditorium. It was led by Bro. H. H. Van Meter, assisted by the beautiful singing of Mrs. Sylvester Marshall; Mrs. Bennett accompanist.

A WARNING.

In the last sermon of our Pastor before leaving for his vacation he preached upon the crying sins of modern churches, which he named as Conservatism of old methods, Pride of Self righteousness, and Self-indulgence in ease and pleasure. Churches were greatly weakened thereby, and were gradually losing their influence and grip on the community.

"Alertness," "Activity" and "Aggressiveness" along religious lines would make the church a power; alertness to new methods of approach and new opportunities arising; activity in turning those opportunities to good account; and aggressiveness against the evils and enemies all around us.

As followers of Christ it is our duty to attack the evils as well as avoid them.

It would be well for members of this church to remember these three words, "alertness, activity and aggressiveness" in meeting the problems which confront us amid the changing conditions of the field we occupy.

Deacon F. D. Neal led the mid-week prayer meeting, July 8, at which about sixty were present. He reported on his trip to the recent Baptist anniversary meetings in Oklahoma.

SAYING AND DOING.

There is a saying old and wise,
Whose truth none will impeach;
'Tis this—and you'll agree—"We ought
To practice what we preach."

The preacher in the pulpit, and
The lawyer at the bar,
The doctor with his physic, all
Good people, as they are.

Are never at a loss to know
Good things and true to teach;
The mischief is, they often fail
To "Practice what they preach."

The same is true of every one,
Of high or low degree;
Look anywhere, where'er we will,
We never fail to see,

Old heads and young—the grave, the gay,
Who charm us with their speech,
But who, alas! fail utterly,
To "Practice what they preach."

They tell us when to work, and how,
And when to recreate,
And when to sleep, and when to rise—
What exercise to take.

Whatever ills may us afflict,
They have a cure for each,
Though they, perchance, have never tried
To "Practice what they preach."

They tell us how we ought to live,
And things we ought to do;
What we should eat and drink and wear,
And what we should taboo.

But all their good advice is lost,
Though strongly they beseech;
And all because we seldom see
Them "Practice what they preach."

'Twere well, were we to mend our ways,
And let our words be few,
And keep in mind that we'll be judged
By what we are and do.

And if we hope, when talk we must,
Attentive ears to reach,
We'll not neglect—whatever else,
To "Practice what we preach."

Richard Bentley Twiss

REV. R. R. KENNAN.

In a communication requesting "church letters" for himself and wife, our former Assistant Pastor, Rev. R. R. Kennan, writes concerning his vacation and the farewell our church gave him and his companion. All will be interested in Bro. Kennan's words written from Hillsdale, Michigan, as follows:

"We have greatly enjoyed our vacation here and at a lake near here, where we spent eight days with my brother and his family.

"We wish again to thank you and the church for all your kindness to us, and for the five twenty dollar bills we found in the envelope Bro. Marsh handed to us. It was a gift most highly appreciated at this time, and the very pleasant occasion when it was bestowed will be long remembered as one of the brightest spots in our life.

"Wishing for you and the church individually and collectively the highest success and happiness.

Yours in Christ,
R. R. Kennan."

SUNDAY SCHOOL NOTES.

The S. S. Picnic.

This year our annual church and S. S. picnic was held in conjunction with the Hyde Park and Immanuel Baptist schools at Elliott's Park, on Saturday, June 13.

The morning was bright and so were the prospects for a perfectly enjoyable day. With light hearts and heavy baskets members of the First Baptist and Raymond Chapel schools waited at the foot of 31st Street for the two special trains consisting of about twenty cars to take the 1,400 picnicers to the beautiful grove where the day was to be spent.

Arriving without mishap the Athletic Committee at once began to hold the field and track contests. In these our school—with the help of Raymond Chapel—came out splendidly, and we brought back two of the three banners, the one for the open events and the one for girls' events, this latter was given to Raymond by reason of the fact that it was the girls from there who won the most number of points. Following are the scores.

First event.—4-5 mile run—Open. 1st—K. Llewellyn (H. P.), 5 points; time 4-31½. 2d—Herbert Service (1st B.), 3 points. 3d—Claud Clinstello, (1st B.), 1.

Second Event—100 yds. dash. Open. 1st—Adrian Webster, (1st B.), 5 points; time, 10 1-5. 2d—L. W. Green, H. P., 3 points. 3d—J. Cameron, (1st B.), 1 point.

Third Event—50 yds. dash. Boys, 12-16 years. 1st—Robert Mathews, H. P., 5 points; time 6 1-5. 2d—Roland McLaughlin, H. P., 3 points. 3d—Richard Hiney, (1st B.), 1 point.

Fourth Event—50 yds. dash. Boys 12 and under. 1st—Coleman Clark, H. P., 5 points; time, 6 1-5. 2d—Harold Clark, H. P., 3 points. 3d—Milton Nelson, (1st B.), 1 point.

Fifth Event—440 yds. dash, Open. 1st—J. Cameron, (1st B.), 5 points; time, 54 4-5. 2d—Sam Lingle (1st B.), 3 points. 3d—A. Hartung (1st B.), 1 point.

Sixth Event—100 yds. dash. Boys, 12-16 yrs. 1st—Robert Matthews, H. P., 5 points; time 10 1-10. 2d—Claude Christello, (1st B.), 3 points. 3d—Roland McLaughlin, H. P., 1 point.

Seventh Event—50 yds. dash. Girls under 12. 1st—Barbara Pauly, (Im.), 5 points; time 7 3-10. 2d—Ernest Hartung, (1st B.), 3 points. 3d Vera Calder, H. P., 1 point.

Eighth Event—50 yds. dash. Girls 12-16 years. 1st—Laura Duffy, (1st B.), 5 points; time 7 3-5. 2d—Mabel Kipp, (Im.), 3 points. 3d—Grace McChesney, H. P., 1 point.

Ninth Event—220 yds. dash. Open. 1st—Adrian Webster, (1st B.), 5 points; time 24 3-10.

2d—Ernest Hartung, (1st B.), 3 points. 3d—Coleman Clark, H. P., 1 point.

Tenth Event—220 yds. dash. Boys 12-16 yrs. 1st—Albert Matthews, H. P., 5 points; time 24 seconds. 2d—Claude Christello, (1st B.), 3 points. 3d—Roland McLaughlin, H. P., 1 point.

Eleventh Event—Girls' Relay Race—4 in team. Won by 1st Baptist. Points, 10; time 50 sec. Eva Minnich, Stella Wolf, Cornelia Buehlow, Laura Duffy. Im. Bap. 2d. H. P. 3d.

Twelfth Event—Open Relay Race—10 in team. Won by 1st Baptist. Points 10. H. P. 2d.

Field Events—Pole vault. Open. 1st—R. Broberg, H. P., 5 points. 2d—W. Evans, H. P., 3 points. 3d—P. Bontemps, H. P., 1 point.

Shot Put. Open. 1st—F. Wolters, (1st B.), 5 points; distance, 33 feet. 2d—L. W. Green, H. P., 3 points. 3d—P. Bontemps, H. P., 1 point.

Shot Put—12-16 years. 1st—Sherman, (Im.), 5 points; distance 33 feet 11 inches. 2d—Roland McLaughlin, H. P., 3 ponts. 3d—Albert Vinnedge, H. P., 1 point.

Running High Jump. Open: 1st—Ernest Hartung, (1st B.), 5 points; distance, 4 feet 10 inches. 2d—W. Evans, H. P., 3 points. 3d—K. Llewellyn, H. P., 1 point.

Running High Jump. 12-16 years. 1st—Robt. Matthews, H. P., 5 points; distance 4 feet 8 inches. 2d—Roland McLaughlin, H. P., 3 points. 3d—Coleman Clark, H. P., 1 point.

Running Broad Jump. 12-16 years. 1st—Robt. Matthews, H. P., 5 points. 2d—Albert Vinnedge, H. P., 3 points. 3d—Roland McLaughlin, H. P., 1 point.

Totals: Open events—1st Baptist, 47 points; H. P., 26 points.

Boy's events—1st Baptist, 8 points; H. P., 50 points; Im. 5 points.

Girls events—1st Baptist, 18 points; H. P., 2; Im. 8 ponts.

Total number of points: H. P., 78; 1st B., 73; Im., 13.

C. the three banners: 1st Baptist. Won the Open Events and Girls Events. H. P. won Boys events.

Thus it will be seen that Dame Fortune was with us but her two daughters, Mis(s) Fortune and Mis(s) Hap, must have come out on a later train for they arrived about two P. M. in a downpour of rain, preventing the baseball games scheduled for the afternoon—and making the grounds too wet for further use, and how it did rain! Why some of those who were caught in it even waded into the now swollen creek to get dried off, as the water that flowed along was not so wet as that which came down from the skies. Well, anyway we had a good time, and thank the committees for all their hard work.

Financially it was a success too, or rather it was less of an expense than our picnics have been for a number of years. Some from the other schools as well as our own are saying: "Let us have another next year just like it—only have it 'dry' please Mr. Weather Man."

CHILDREN'S DAY.

The proper time for holding Children's Day is the second Sunday in June, but owing to the fact that we were forced to have our picnic on Saturday, June 13th it was decided to observe the day on Sunday, June 21st.

The "Welcome" was given by Samuel Trude in a very clear and favorable manner for which he deserves great credit. The invitation given by him to the members of our church to visit the school it is hoped will be heeded.

The song by the Beginner's Department (Mrs. Lumley) five little girls showed how well our little folks are taught.

The "Flower Exercise" by seven girls was extremely interesting and rendered without a flaw, and the song "Green are all the Fields," sung by Arlene Lumley in connection with this exercise was very sweet and well rendered.

Th exercises "Sea of Life" by three boys, and Tower Building by eight boys were extremely good and well rendered.

The "Memorial" exercise by Frances Cheney Milhoff was very touching and beautifully rendered, and there were very few dry eyes when she sang "Sweet By and By.

The sermonette by Dr. de Blois, listened to by the boys and girls with great attention, was greatly appreciated as this was the second time he has been with us and taken part in Children's Day exercises since he became our pastor.

One thing noticeable in the program was that the greater part was taken by the boys.

The program was arranged by Mrs. Fannie C. Bennett and her committee and the thanks of the officers and scholars are due to them for the beautiful program provided and the training of the girls and boys who took part.

The question has been asked: "are there no graduates" from our school. Yes, there is a class of over forty and it is the intention of the officers to ask the church to devote a Sunday morning the latter part of next September or beginning of October to be called "Graduation Sunday" when these scholars will repeat their exercises and be presented by our pastor with diplomas.

Miss Bertha Evans has undertaken the duties of "Sunday School Visitor" for the months of July and August. She will call at the homes of our absent scholars and canvas the district with a view of getting new scholars. A hearty welcome is extended to Miss Evans, and we are well assured that the school will receive a great blessing and an increase in numbers from her visitation.

Will the members of our church ask themselves the following questions:

What are you doing to increase the efficiency of our school?

Do you attend Sunday School? If not, why?

Cannot you volunteer to teach a class?

If you cannot teach, cannot you attend the adult class?

Do you ever show any interest in your Sunday School by attending a session once in a season? If not, why?

Do you ever invite any of the people or children near where you reside to attend our school?

MRS. BRANCH'S WILL.

The Superintendent of the Sunday School has received notice that the will of the late Mrs. Emily P. Branch will be probated, July 24, and that she has willed some money to the Sunday School. It is also understood that Mrs. Branch remembered the Raymond Mission.

The departure to the country of officers, teachers and scholars, has caused our attendance to fall off very much. It is hoped they will all enjoy their summer vacations and come back early in September greatly benefited. Do not fail to send a postal to the secretary, giving the date and place of your attendance at S. S., while away so that you may be credited on our records.

Officers and teachers who are away are requested to attend Sunday Schools and make note of anything interesting and especially note anything that would help in the management of our own school.

M. J. Piercey, Supt.

THE LORIMER BARACA.

Our attendance is very small now, as most of our boys are spending their vacations out of the city. We have, therefore, postponed our semi-annual election of officers until September. We have five boys entered in the tennis tournament of the Bible Class Athletic Association, and up to the present writing have not met defeat. We hope the good work will keep up. It was a great credit to our class to win the handsome banner for winning the most points in the open events at our annual Sunday School picnic from the athletes in the annual outdoor track meet of the B. C. A. A., and will try our best to capture that banner.

Jack Cameron and Howard Weld are building a twenty-one foot sail boat and expect to finish it the latter part of July. The class has been invited to take a sail as soon as it is completed.

Leslie Liddy is spending his vacation at Mulat, Florida. He has sent Adrian Webster a picture of a fish he had caught, but it happened to be one of those souvenir postal cards.

THE CHRISTIAN ENDEAVOR SOCIETY.

For several weeks much interest had been manifested in the "Red and Blue" contest and the close of June found the "Blues" with the greatest number of points.

Saturday, June 27, the "Reds" entertained the "Blues" at Jackson Park, a good supper and later a boat ride, brought pleasure to all.

The election of officers was held Sunday, June 21.

President, Clara E. de Clerq; Vice President, Helen Heath; Secretary, Porter Solt; Treasurer, Fred Wolters. Charmen:—Prayer Meeting Committee, Medora Goggins; Missionary, Anna M. de Clerq; Music, Sylvia Bucklin; Lookout, Robert C. Leland; Visiting, Mrs. S. Foster; Social, Ernest Hartung. During the months of July and August the C. E. Society will unite with the church in conducting open air meetings Sunday at 7 P. M. We urge all of the young people to co-operate in this service for the master.

THE WOMAN'S MISSION CIRCLE.

The closing meeting of the Woman's Circle for this season was held on June 12. The presence of the graduates of the Missionary Training School, the large attendance, and the beautiful floral offering sent by a friend of our president all combined to make the meeting an especially attractive one.

The loss that has come to us through the death of Mrs. Horace Branch, was spoken of by our leader, and Mrs. Bennett told something of her life and her earnest love for the church, whose services she often made large sacrifice to attend. The students of the Training School were welcomed and Miss Church introduced Miss Mary Cressy of Nebraska, under appointment for China. Miss Eddy who is to go to Rangoon as the wife of an appointee of the A. B. M. U.

Miss Esther Lindberg of Minnesota and Miss Abigail Leonard of So. Dakota both expecting to go to Burma in the fall as representatives of the W. B. F. M. S. of West.

The graduates introduced who expect to serve in the homeland were Miss Rider of New Jersey, Miss Northrup of New York, Miss Harris of Missouri, Miss Haider a Syrian and Miss Neilson of Denmark. Miss Miller of Illinois is appointed to work in Cuba.

Each of these young women spoke with earnest faith and eager enthusiasm of the privilege of service. Mrs. Lumley contributed a poem, "What is in Thy hand?"

The lesson given by Mrs. Bennett on New Guinea and the heroic life and tragic death of James Chalmers, closed our study of the island work.

The music of the afternoon furnished by the quartette of the Training School and our own trio was much enjoyed. The circle adjourned to meet the second Friday in October. The social that followed was especially pleasant and each one carried away a beautiful peony as a souvenir of a delightful missionary meeting.

THE MEN'S LEAGUE.

The "summer circle" of the Men's League Bible Class has met at the noon hour each Sunday with the exception of Communion Sunday and Children's Day.

The plan adopted is the "round table" study and discussion of the lesson without a teacher. The members of the class attending have expressed themselves as pleased with the plan, and think it will be productive of helpfulness and support to the larger class which gathers again under our pastor in the fall. Those members who have not attended please note and encourage the circle by your presence.

CANDIDATES FOR MUNICIPAL JUDGE.

We have two aspirants for municipal judgeships in the persons of Attorneys Samuel H. Trude and James Edgar Brown, both members of our Men's League.

Trained and equipped as they are for such a position, we feel sure that they can count upon the hearty support of members and citizens in this community.

RAYMOND CHAPEL NOTES.

June 7th, Sunday evening sermon, "Three steps to safety; by Rev. R. R. Kennan, Sunday, June 14, evening sermon, "The Badge of Loyalty," by Dr. Austen K. de Blois.

Sunday, June 21, evening sermon by Rev. E. L. Kelly.

Sunday, June 28, evening sermon by Rev. E. L. Kelly.

Thursday evening prayer meetings for the month of June were led by Dr. Austen K. de Blois, Rev. E. L. Kelly and Dr. E. C. Spinney.

RAYMOND SUNDAY SCHOOL.

The hot weather has had a telling effect upon our school but we are keeping our own as well as other city schools.

We all feel glad over the fact that the honors won at the picnic by the home church with our aid, were shared with us, and the banner for girls' events which was brought to the mission now hangs in a conspicuous place. Should another meet be held next year we shall be ready to lend our energies to keeping both banners in possession of the First Baptist Church.

Owing to the picnic Children's Day exercises were postponed to June 28. Miss Shrigley, superintendent of our primary department had charge of the program and much praise is due her for the success of the occasion.

July 5—Mr. Van Meter was present at the Sunday School and gave us a very interesting and helpful talk. Mr. M. J. Piercey and Dr. W. H. Gale were also present and helped us by each teaching a class. We hope their example will be followed by others for we need your help.

THE CHORAL CLUB.

At the last rehearsal of the club, held Saturday, June 27, 1908, Mr. Marsh was elected president to fill the vacancy left by Mr. Mallory's resignation. On the following Sunday morning the club sang for the last time this season, giving Gounod's "By Babylon's Wave," and "We Shall Meet You O'er the River," by Mr. Haven.

The members of the club feel that the year has been one full of pleasure and profit and are very much encouraged by the words of praise from the church. This is due to a great deal of hard work, but especially to Mr. Haven's interested leadership. Hattie Todd, Sec.

The following resolution was unanimously passed by the deacons on June 28:

"Resolved, That, recognizing the self-denial of the leader and members of the Choral Club in gathering regularly for their work, and appreciating the great support and uplift they have been to the religious services each Sunday, the pastor and deacons hereby cordially thank them for their co-operation in making the public services of the church a success.

"Resolved, Further, that copies of this resolution be sent to the president of the club, and to Church Life, for publication in its next issue."

WEDDINGS.

Lingle-Kendall.

On Saturday, June 27, 1908, at Princeton, Ill., was celebrated the wedding of Miss Bertha Kendall, daughter of Mr. and Mrs. William Ide Kendall of Princeton, to Mr. Bowman Church Lingle, son of Mr. and Mrs. S. B. Lingle.

After the ceremony, which was witnessed by a number from our church, Mr. and Mrs. Lingle left for a wedding tour in Europe, sailing on the Kaiser Wilhelm der Gros. They take with them the best wishes of their many friends in our church. We shall welcome their return.

DIED.

Stone.

Mrs. Annie Elizabeth Ross Stone, wife of Geo. W. Stone, died Friday morning, June 26, '08, at her residence, 4637 Ellis avenue. The funeral was held Sunday at 3 p. m., Dr. de Blois officiating. Interment was at Oakwoods.

Mrs. Stone was the mother of our brothers, Charles H. and Harry W. Stone, and was born in Elizabeth, N. J., where she was married to George W. Stone, with whom she came to Chicago in January, 1878.

Although not a member of our church (she was at the time of her death a member of the Sixth Presbyterian Church) she was known to very many of us by reason of long residence in our neighborhood and through her children, who have been active in our church. One son, Charles H. Stone, has been for many years treasurer of our Sunday school and another son, Harry Wheeler Stone, is a deacon. Besides these two, Mrs. Stone left three other children, George W. Stone, Jr., (a member of the Washington Park Baptist Church), Arthur R. Stone (who lives in Austin), and Mrs. Weymouth Kirkland. Our sympathy is extended to these and to Mr. Stone, with whom, for the present, Deacon and Mrs. Stone have taken up their residence at 4637 Ellis avenue.

Before coming to Chicago Mrs. Stone had charge of a large infant class in the primary department in Elizabeth and has always manifested her interest in Sunday school work.

McIntyre.

Lucille Gertrude McIntyre, daughter of Mr. and Mrs. A. McIntyre, 2910 Poplar avenue, born May 17, 1907, died July 16, 1908. Services were held from the home, Rev. E. L. Kelly officiating.

Flinn.

The funeral of Mrs. Nellie Flinn, sister of Mrs. A. F. Risser and daughter of Judge Holmes of Bloomington, was held July 6, 1908. Interment was at Elgin, Ill.

PERSONALS.

Our pastor, Dr. de Blois, left Monday night, July 6, to join Mrs. de Blois in New York, where she and their children have been detained by the illness of the latter.

Rev. George E. Day, with Stephen and Mary de Blois, arrived safely in Wolfville, N. S., Thursday, July 2, after spending one day in Boston.

Mrs. H. F. Googins and the Misses Googins started July 6 for Toronto, from which place they are to take a trip down the St. Lawrence River to Montreal.

Miss Florence Raymond spent the first two weeks in July enjoying a visit with her cousin, Mrs. Elliott S. West, of Rockford, Ill.

Mr. and Mrs. C. N. Perry and daughters left Chicago on July 16 for a western trip, including Yellowstone Park and principal points of interest in Colorado.

Miss Paula Fuller has left Chicago for her home at Scranton, Pa.

Master Paul Griffing, son of Deacon Griffing, has gone to Shattock, Okla., for a six weeks' visit with relatives.

Miss Elizabeth Goodman makes her customary trip to Saratoga, where she will remain for the summer.

News has been received that Mrs. Lumley and family are greatly enjoying their outing at Urbana, Ill.

Mr. and Mrs. R. B. Twiss will spend a month at Belvidere, Ill., Mrs. Twiss' former home

Deacon Pienkowsky and family and Miss Elizabeth Lingle are at Traverse City for their summer outing.

Mrs. N. Hanchett left this week for a visit in Grand Rapids, and Saugatuck. She expects to be away during July.

Mrs. William Hale, Miss Emma Whitcomb and Miss Ida Barstow spent an enjoyable week with Mrs. Hale's granddaughter, Mrs. Dudley Watson, at Channel Lake, Ill.

Miss Christine McFadden will spend her vacation in St. Paul.

If you know anyone who would be willing to help us in our open air meetings by playing the cornet, violin, or other musical instrument, tell Mr. Robert Leland or Mr. H. H. Van Meter.

A very enjoyable musicale was given by eighteen of the pupils of Mrs. Jennie Hanchett Hume, assisted by Mrs. Clinton G. Lumley, reader, Wednesday evening, June 17, at her studio, 3213 South Park Boulevard. Nearly all the pupils played from memory, and their thorough, conscientious work, also that of those who sang, showed the rapid progress made and the undeniable efficiency of the instruction given.

MESSAGE FROM BROTHER C. R. STOUFFER.

We all sympathize deeply with out Brother Stouffer and his devoted wife in his severe illness.

A letter was written to him on behalf of the Senior Bible Class, of which he has long been a beloved member, and Brother Stouffer answered by a telegram which was read, not only to the class, but also from the pulpit, last Sunday morning.

By the telegram Brother Stouffer in effect wrote a beautiful letter. The telegram was as follows:

"Grateful for your letter. Improvement slow. Love to our class. Second epistle John, twelfth verse. Following is the verse:—"Having many things to write to you, I would not write with paper and ink, but I trust to come to you, and speak face to face, that our joy may be full."

It is our earnest hope and prayer that our Brother Stouffer's recovery may be speedy and complete, that we may soon have the fullness of joy of having him with us again and of having him speak to us face to face.

Mrs. Harry S. Williamson, wife of our former primary department secretary, has been for some weeks in the Hahnemann Hospital, but is improving, and greets friends from this church who call on her with always a bright and cheerful smile. Our best wishes for her speedy recovery.

Mrs. Everts, widow of our former pastor, Dr. W. W. Everts, sent a message of greeting to the church on last communion Sunday from her sick bed. Let us remember those who are not able to be with us regularly with loving thoughts.

Mrs. John P. Duncan, formerly a member with us, but now, with her family, of San Diego, Cal., has been visiting in Chicago and we have been glad to greet her again.

NOTICE TO CONTRIBUTORS.

All reports and items for the August issue of Church Life should be in the hands of W. R. Raymond or Webster Tomlinson on or before Wednesday, August 5, or mailed to Brother Tomlinson, Room 809, Steinway Hall.

CHANGES IN MEMBERSHIP.

Additions.

By Baptism—
Porter J Salt.
Miss Emily A. Myers.
By Letter—
Rev. Olaf H. Skotheim.

Diminutions.

Miss Ellen E. Follett.
Lewis T. Austermell.
Rev. R. R. Kennan.
Mrs. R. R. Kennan.
Miss Lulu Mears.
George C. Arthur.
Mrs. C. G. Arthur.
Lawrence Arthur.
Madeline Arthur.
Maida Arthur.

CHANGES OF ADDRESS.

Mrs. A. Blackman recently changed her address to 3124 South Park avenue.

Our former church clerk, Mr. George C. Arthur, has moved to Normal Park, and church letters for himself, wife and three children were recently granted to unite with the Normal Park Baptist Church.

Church Life

Published monthly by the United Religious Press Co., 235 Fortieth St., Chicago, Ill.

CONTRIBUTORS.

REV. AUSTEN K. DE BLOIS, Editor.

Mrs. S. B. Lingle.....The Mission Circle
Dr. Frank Gale.....Men's League
Mrs. L. H. Smith.....The Ladies'Benevolent
Mr. Robert Leland.....Christian Endeavor
Miss Edith Gale..Young Ladies'Mission Society
Miss Elizabeth Lingle.....Sunday School
Dr. A. K. de Blois.....Pastor's Message, etc.
Ernest Hartung.....Lorimer Baraca

Subscription price, fifty cents a year. Remittances and changes in address should be sent to Dr. de Blois.

Matter for publication should be sent, on the first day of each month to Rev. A. K. de Blois, 3436 Calumet Avenue.

Prompt payments of subscriptions to the CHURCH LIFE will be much appreciated and will help to make the wheels run smoothly.

Pews or sittings in the church may be obtained from the pew committee, Messrs. R. B. Twiss, Webster Tomlinson and E. L. Roy at the close of any church service. Diagram will be found near the door.

It is the plan of the Editor to give a receipt to every subscriber to CHURCH LIFE for payments made, and if such payments are not thus acknowledged within a reasonable time subscribers will confer a favor by notifying the Editor of the fact. Money sometimes gets lost in the mails or otherwise and a little prompt attention at the time will obviate differences of opinion at a later date. Kindly notice also the date to which you are credited on the receipt and have it corrected if wrong.

COUNCIL OF RECOGNITION.

A council was called June 27 at Liberty Hall, corner of Chicago and North Hamlin avenues, for the purpose of recognizing a newly organized body of Christian believers, as a Sister Baptist Church. About thirty delegates, representing seventeen of our city church were present. Deacon Neal, Dr. E. C. Spinney, accompanied by his wife, Mrs. Spinney, and Rev. E. L. Kelly, were appointed delegates from this church. They found a most enthusiastic and devoted band awaiting a welcome among the great Baptist family of churches. They had only been organized about five weeks, and in that time had grown from twenty-eight to forty-nine members. The twenty-eight came out of the Grace Church and the others mostly were gathered from Baptists who were attending other churches in the neighborhood. They have an eye on the future and while they start off self-supporting, are looking for growth to at least 100 within a year; they have several hundred dollars already gathered for a lot upon which to build. The council thought that they could only do what God had already done, so they recognized them as the Epiphany Baptist Church and appointed a committee to plan for appropriate services later.

E. L. Kelley.

LICENSED TO PREACH.

Mr. Edward B. Waldron, a member of our church and a divinity student of the University of Chicago, desiring to exercise his gifts in preaching during the summer, the church granted him a license in June. Mr. Waldron goes to his home in Portsmouth, N. H., where he expects to do considerable Christian work and present the truths of the gospel to many in needy localities, before he resumes his studies in the university.

THE SEVENTY-FIFTH ANNIVERSARY.

Next October will see the diamond jubilee of the Baptist denomination in Chicago—for seventy-five years ago the First Baptist Church of Chicago was organized.

To fittingly celebrate the event a committee has been appointed consisting of the following:

The pastor, Rev. Austen K. de Blois, Edward Goodman, E. D. Neal, W. R. Raymond, Charles H. Marshall, Dr. W. H. Gale, M. J Piercey, H. Webster Tomlison, Dr. E. C. Spinney, W. E. Smith, Dr. F. H. Kelly, Robert C. Leland, Mrs. J. F. Gillette, Mrs. Clifford Williams, Miss Lelia Ahrens and Miss Clara E. de Clerq

The committee has already had a meeting and ideas are formulating for a celebration week. Suggestions for the committee may be sent to Dr. de Blois, or Webster Tomlinson, secretary of the committee.

The Chicago Baptist Association has already appointed a committee to co-operate with our church.

CHICAGO TEMPERANCE NEWS.

Grace E, Levin, Editor.

Executive Board.

Charles Schoenlaub, President, 247 Monadnock Block.—Phone Harrison 263. 325 South 64th Avenue, Oak Park.—Phone, Oak Park 8161.

John H. Hill, Vice-President, 1212 New York Life Bldg.—Phone, Central 723. 4156 Berkeley Avenue.

Mary F. Balcomb, General Secretary, Elmhurst. 1104 The Temple.—Phone, Main 992.

Anna E. Peterson, Recording Secretary, 1324 North Halsted Street.

Wilbur A. Webber, Treasurer, 203 Michigan Street.—Phone, Randolph 78. 510 Jackson Boulevard.

J. Wyman Ludlow, Vice-President, W. Side, 317 S. Harvey Avenue, Oak Park.

Grace E. Levin, Vice-President, S. Side, 6136 Lexington Avenue.—Phone, Hyde Park 6208.

Paul Schmekal, Jr., Vice-President, N. Side, 2404 N. Oakley Avenue.

Legal Department.—John H. Hill, Walter J. Miller, Francis W. Balcomb.

THE FRUIT OF THE SUNDAY SALOON.

The trial of the two boys arrested for robbery committed on Sunday, May 24, 1908, came up at the 35th St. station before Judge Scovel at 3 p. m. June 9, 1908.

Michael Jacobs, 877 31st street, (plaintiff) testified "that he was going to his work (at the Chicago House Wrecking Co., on 35th street, Sunday morning) and about 6:45 a. m. I came upon the 35th street bridge, when I was set upon by five men and beaten and robbed. They took from me my pocket book with $2.10, a pocket knife and a bunch of keys. They threw back the keys at me when they left me."

He identified one, Russell O'Conner as one of the men who went through his pockets. Four other men testified that they had been assaulted, knocked down, and their pockets gone through, by five men. These were Ludwig Walischy, 3133 Wall street, Michael Kainecka, 104 31st place, John Wojnoski, 3237 Illinois Court, Joseph Krofwozk, 3133 Wall street.

The boys were put on the stand in their own defense. Andrew Mastandrea, nineteen years old, living at 118 De Koven street, testified that he worked at the Folly theater as usher. He denied everything. Admitted that he drank beer at the dance hall and saloon. He was defended by attorney Edward G. Alexander, appointed by Judge Scovel. The lawyer made a strong closing plea, scoring the police for not arresting the saloon keepers for selling liquor to minors, stating that if the law had not been violated in selling to minors, as well as violating the Sunday closing law, these young boys would not be standing before his honor charged with this crime.

Russell O'Conner, seventeen years old, living at 3504 Ashland avenue, testified that he was usher at the Folly theater. He was defended by Mr. Edward R. Letzinger. O'Conner did not deny the testimony of Michael Jacobs, with the exception that he did not take part in robbing him but tried to get the others to let him alone. In answer to question put to him, he said that they left the dance hall at 53d street and Ashland avenue at about 4 o'clock a. m., that they took a car to 35th and Ashland avenue. When asked who gave the dance he said, "McGinty." (The records at the City Clerk's office show that the Bar Permit was issued to the McGinty Benevolent Association, signed by James Hunt, President.) When asked if they had anything to drink at the dance hall, said that they drank beer there until they were full (drunk) that they went into Hugh Lynch's saloon, 3457 Ashland avenue, and had beer, stayed around awhile, then they all went over the bridge to A. Wissemes' saloon, 1108 West 35th, corner of Center avenue. He said his friend the bar keeper was not there, no one but the porter. He said that they drank beer there, and that a man came in for a pint of beer. He said that they went back to Lynch's saloon and stayed there until 6:30 a. m., had more beer to drink there, then they started again towards the bridge; that they met four different men and they fought with them.

The father and sister of O'Conner were present in Court. The sister made a tearful plea to the Judge for her brother, but the Judge held the boys to the Grand Jury in bonds of $1,000 each. A strong plea was then made to the Judge praying that he would not hold the boys to the Grand Jury, but to hold them on the charge of disorderly conduct. The Judge then continued the cases, saying he wanted to hear from the officer in charge of that district.

On Tuesday, June 18, 1908, case was again called before Judge Scovel at the 35th street station at 3 p. m. The question arose what disposition to make of the boys. One officer stated to the Court that they had not succeeded in arresting the other three boys. The Court did not deem it advisable to hold the boys to the Grand Jury. The charge of robbery was nolle prossed, and the Judge fined them $25 and costs each on the charge of disorderly conduct.

On plea of the fathers of the two boys they were let go on bonds signed by their fathers, to pay into the Court the amount of the fine and costs in thirty days.

Arthur Burrage Farwell.

CHICAGO BAPTIST NEWS.

Dr. A. R. E. Wyant, Editor.

AMONG THE CHURCHES.

Western Avenue.—Six new members were welcome at the June communion. The church lost a large number of its members to the Second and other neighboring churches after the resignation of Pastor McGee. As yet they have not called a pastor to be his successor.

Belden Avenue.—The opening services of the Chicago Union Hospital, with which the church is affiliated, took place on a recent Sunday evening. Dr. E. E. Vaughan, its president, gave an interesting history of the institution, and Dr. Earl preached on "The Greater Ministry of Jesus."

Humboldt Park.—Rev. Warren H. MacLeod has resigned as pastor to give his entire time to his divinity studies. The church reluctantly accepts his resignation to take effect July 1. The church voted to send him to the Northern Baptist Convention, but he was unable to go on account of the death of his father.

Washington Park.—Rev. A. W. Runyan has been chosen as acting pastor of the church until September 1, when the pastor-elect, Rev. R. L. Kelley, returns.

Normal Park.—Pastor Anderson received four at the June communion service. Two of these joined by baptism. The church and Sunday school holds its annual picnic at Dellwood Park Saturday, July 11. On the 30th of June the Men's Class entertained the Baptist Men's Classes of the South Side. The pastor will take his vacation in August, spending it at Owatonna, Minn. The pulpit will be filled by Rev. Milton F. Negus of Buffalo and by Dr. D. T. Denman of Oak Park.

Berwyn.—The pastor will be away during the month of August. He preached the sermon before the graduating class of the J. Sterling Morton High School on the 21st of June. A wedding of interest to many was that of Miss Ella Norton, daughter of Rev. H. E. Norton, who was married July 2 to Mr. W. S. Willis of Berwyn.

Oak Park.—Children's Day was observed on June 14 and thirteen members of the Sunday school were received into the church by baptism. Pastor Denman expects to spend his vacation in Oak Park and will supply some of the Chicago churches.

Calvary.—On Children's Day more than four hundred were present. A boys' class of remarkable growth has been built up. Less than a year ago the class, whose ages range from 9 to 12, had an attendance of from six to eight. For several months the attendance has been about sixty. On Children's Day seventy-three were present and sang a song. At one time more than one hundred and seventy-five children were upon the platform. For over six months the attendance of boys and young men has been over 50 per cent. A bowling alley is maintained in the basement of the church as an institutional feature.

Second—Since last October, Dr. MacLaurin has received 159 new members, 85 of these coming by baptism. The two Sunday schools number more than 1,000 members. Rev. L. T. Bush is pastor's assistant, and Miss Hallie L. Carter is now church visitor. At the Morgan Street branch evangelistic services have been held three or four times a week, and a Saturday Night Club of 160 members has furnished first-class free entertainments. Dr. MacLaurin preached the annual sermon at Pillsbury Academy on June 7, and gave the address at the recent opening of Metcalf Hall, Mt. Carroll, Ill.

First Baptist, Aurora.—Rev. T. H. Marsh of Jacksonville has been called to succeed Rev. A. C. Baldwin as pastor.

Ogden Park.—The past year has been one of the best. Pastor Dewey is seconded by a growing and united church. Without extra meetings about sixty new members have come to us. All departments show virility and progress. Preparations are on for a big tent meeting during August with four other churches joining. The tent is to hold 1,000 and we intend to fill it repeatedly. A noted evangelist is to lead us in the campaign.

La Grange—Nine were received at the June communion, three of these coming by baptism.

Covenant—It is expected that the new pipe organ, costing about $3,000, will be installed and paid for by September 1.

PERSONALS AND ITEMS OF INTEREST.

On June 6, Dr. Brand, superintendent of state missions, went to Evanston, where he was to speak on Sunday morning of the work of the convention. In the evening he suffered two hemorrhages of the lungs and a third on Sunday morning, which greatly prostrated him. He remained at Dr. Greene's home for a week, the physician finding the hemorrhage to be due to arterio-schlerosis, which frequently causes apoplexy. He is now at his home, and feeling much stronger, but it will never be safe for him to resume work in his characteristic vigorous fashion. He has the sympathy and prayers of many friends.

How easy it is to build meeting-houses and erect a monumental building for Baptist headquarters—in the daily papers. Last week, in the report of the Chicago Baptist Association, the *Record-Herald* soberly announces that "Baptists Plan Home. Big Downtown Building Is Aim of Annual Conference. Structure to Contain Auditorium and Offices for Branches of Denomination!" There is about as much expectation that Chicago Baptists, through their "conference" or in any other way, will secure such a building as that Chicago will go "dry" next spring. Both events may happen some time, both ought to happen, but no Baptist now living will probably see either, and if he does the latter may come first. The basis for this announcement, which people who do not read the *Standard* may believe has some basis in fact, is the desire expressed by Dr. Johnston Myers in his hopeful address, in which he suggested a great central Baptist plant as a partial solution of the results of "the Baptist retreat" from the center of the city.

The First Baptist Church and the Central Christian Church, of Peoria, Ill., banqueted together recently. Among the speakers of the evening were Dr. W. H. Geistweit, of the First Baptist Church; Rev. A. W. Taylor, of Eureka, and Dr. T. G. Soares, of the Divinity School of the University of Chicago, who was the guest of the evening and the chief speaker. His subject was "Closer Relations Between Baptists and Disciples."

Dr. A. R. E. Wyant and family have gone to Pennsylvania to join with many others in the celebration of his parents' "golden wedding," on July 3. He will also spend some time with his brother, who is surgeon for the United States Steel Company at South Sharon, Pa., returning to Chicago in August.

Prof. Ira M. Price, of the University of Chicago, is now organizing a travel study class to sail next February for a three months' tour through Egypt, Palestine, Syria, the Levant and Greece to southern Italy. Several persons are already enrolled and are at work doing the preliminary reading. Printed information will be ready for distribution in a short time.

Mr. John D. Rockefeller gave $300,000 to the naval Y. M. C. A. at Norfolk, Va. The corner stone of the new building was laid May 14.

The sixty-seventh convocation of the University of Chicago was held on June 9. The Alice Freeman Palmer memorial chimes, costing $5,000, were dedicated on the morning of the same day. Prof. G. H. Palmer, of Harvard, gave the convocation address on "The Importance of Personality in Education." The number of graduates was the largest in the history of the university, a total of 398, only six of whom were graduates of the Divinity School.

The closing exercises of the Divinity School were held on the afternoon of June 4. In addition to the customary address by one of the faculty and the response by a member of the graduating class, there was the presentation of a life-size portrait of the late Dean Hulbert from the graduates of last year's class. Prof. Soares gave the faculty address, and the response was by Mr. H. M. Garn. The portrait was presented by Rev. W. F. Rothenburger on behalf of his classmates. The dean's portrait is so life-like that his strong and heroic character was once more impressed on those who knew him. Mr. Rothenburger spoke of the heroic element of Dr. Hulbert's life, which had specially appealed to him personally. Dean Mathews accepted the gift for the Divinity School, and recalled some of his own intimate relations with Dean Hulbert in illustration of his heroic nature, which, at the same time, was found by those who knew him best to be perfectly genuine and sympathetic, the natural complement of true strength and greatness.

THE MINISTERS' CONFERENCE.

The Monday meeting of the ministers in Steinway Hall, at 10:30 a. m., as reported by the *Standard* show some interesting discussions. On June 1, the third union meeting of

Disciples and Baptists was held. Rev. C. C. Morrison spoke for the Disciples. He affirmed that the question of the union of the two denominations demanded immediate attention. The things which divide are insignificant with no radical reason for separation. He raised the question as to the probable effect of the union of the two denominations, especially upon the Disciples, who make a passionate plea for the union of Christendom. Will such a union solidify and crystallize the denominational idea? The speaker declared that for himself he cared as little for the differences existing between Disciples and pedo-baptists as he did for differences between Disciples and Baptists. We do not need to ask what precedent there is for union. It is a question of expediency now. The speaker believes the fundamental question is one of local adjustment and must be settled largely through personal sacrifice and in prayer. Dr. A. K. de Blois gave a stirring report of the meetings of the Northern Baptist Convention, prefacing this report with a statement of the practical union perfected between Baptists and Free Baptists in New Brunswick. The question of future joint conferences was referred back to the committee first appointed to arrange such conferences.

At the meeting on June 8, following the awakening discussion of Baptist conditions in Chicago at the associated meetings, Dr. Johnston Myers spoke upon what policy the denomination should adopt for future advancement. The present seems to be a critical time, but the denomination was never in a better position for an advance. One of the hindrances at present in the way of larger benefactions and practical interest is the lack of permanency in many denominational enterprises. The City Mission Society should have wider scope and power and be made representative of the entire interests of the denomination. This the speaker believes could be done without injuring our denominational polity. The plans suggested in the address were warmly endorsed by a number of brethren who followed. The only objection seemed to be the possible trend toward episcopacy. A committee of nine was appointed to work out some definite plan in line with the suggestions of the address, and to report next Monday to the conference. The committee named consists of Dr. Johnston Myers, Dr. J. L. Jackson, Dr. A. K. de Blois, Dr. S. T. Ford, Dr. D. D. MacLaurin, Dr. Shailer Mathews, Dr. R. E. Manning, Dr. J. A. Earl and Dr. B. A. Greene.

On June 15, the report of the committee appointed last week on plan for closer denominational co-operation in conserving the interests of the denomination in the changing conditions, was presented by Dr. S. T. Ford, who said the report was submitted for discussion and not for recommendation. After the discussion, which suggested no practical operation of the plan, it was voted that the committee be continued to go over the matter further and report a definite plan early in the fall. Also action was taken requesting the City Mission Society to appoint a conference committee to meet with this committee.

On June 22, Rev. J. H. Sowerby, of Canton, Ill., gave a most interesting address on "Psychic Phenomena in Light of the Bible." He believes that the great need of to-day is a deeper consciousness of God. There is an apparent lack in the ministry of an authoritative utterance. Behind the preacher's utterance there must also be power. The basis of Jesus' authority, he declared to be in the things he did. God has given an instrument of power in the ability to heal. This is not regarded as a special gift. "The great weakness of non-medical systems in general is the entire repudiation of medicine in the healing of disease, and the statement that the patient must abstain from the use of medicine or else divine power cannot or will not operate." "We believe that disease can only be cured, apart from medication, by divine power." And we advocate the power of the divine in man as the most potent therapeutic agent in the world. He believes that not only functional, but also organic diseases can be cured by this method. As mental derangement will produce organic disease, he believes that mentality properly used will produce organic healing. He holds to a dual theory of man, according to the apostle Paul's psychology, and affirms that "the mind of the spirit" controls "the mind of the flesh."

He gave a number of instances of cures by this spiritual treatment, such as malignant tumors of the pelvis and of the breast, goitre, nervous collapse, eczema, psoriasis, long existing prolapsus, glaucoma, partial paralysis, etc. From the testimony read there is no doubt but that cures have been wrought. There is surely a great therapeutic principle or law that lies back of the various forms of psychic healing manifest to-day. However, it is very easy unwittingly to claim too much. We believe that Mr. Sowerby's "testimonies" would be strengthened if they had been backed up by an able and reliable physician's diagnosis instead of the patient's report, and also if more careful sub

sequent records had been kept of patients cured. This is a matter in which it is very easy to secure discredit for the truth by claiming too much. We believe that the facts warrant the prophecy that psychotherapy will be the next great forward step in the science of healing.

UNION OF MEMORIAL BAPTISTS AND FIRST CHRISTIAN CHURCHES.

As anticipated in last month's news, the union between the above churches was consummated on June 10, and the future name will be "Memorial Church of Christ (Baptist and Disciple)," the parenthetic words to be dropped when desirable. The Lord's Supper will be celebrated each Sabbath, as that is the custom of the Disciples' churches, and the Baptists have no usage binding them. New members are to be received by approval of the advisory board and church, which is contrary to the Disciples' custom. For legal reasons, the Memorial Church changed its name, as above, and afterward the Disciple members, 307 in all, were received by it. All officers resigned, and the united body elected new officers. The current expenses of the united church will be borne by all the members; the members of the Christian Church will make a special effort to raise a fund to apply on the debt of the Memorial property. A body of new rules and covenant was adopted, but no articles of faith, as the Memorial Church had none.

Prof. Herbert L. Willets, Dean of the Disciples Divinity School of the University of Chicago, is the pastor, and the first service of the united church was on Sunday morning, June 21, when Dr. Willets preached the baccalaureate sermon of the Baptist Missionary Training School.

The union was brought about not only by the growing feeling of co-operation and union between wings of each denomination, but also by the local conditions of these two churches. The neighborhood is gradually changing in such a way as to effect unfavorably the attendance of the churches. Many of the members are moving farther south. The union will insure the payment of the Memorial debt, and will put new life into the work.

There is a feeling, however, on the part of some Chicago Baptists that the union was rushed through too hastily, and not sufficient thought was given to the fact that the union was not merely a local matter, but a great denominational precedent which should have received general discussion. The denominational relationship of the two churches is not very clearly defined. The members of the Memorial Church who voted for union feel that they are as much entitled to recognition as Baptists as ever, but it is feared that there is danger of the beginning of a new denomination which is both Baptist and Disciple, but neither Baptist nor Disciple. It is also asked what relation the new pastor will have to both denominations.

If one desires to be captious, many perplexing questions can be raised about any movement of this kind. It will doubtless require not only theory, but some actual experiences, including some mistakes, to arrive at the best practical solution of denominational union. According to this arrangement, each member, including the pastor, holds his or her previous denominational relationship, and the church will doubtless report to both bodies, each member determining where his own benevolences shall go. There is surely no question as to the desirability of union where union is possible, but only as to some method that will be best not only for some individual local churches, but also for the wider interests of the denomination. We wish Prof. Willetts and the Memorial Church of Christ Godspeed in their practical efforts to unify the members of Christ's kingdom.

A. R. E. WYANT.

DR. HENSON, AT 77, RETIRES.

Every Baptist in Chicago knows Dr. P. S. Henson, and since leaving the pastorate of the First Baptist Church here, his friends have watched his career in New York and Boston with interest. He once thought that the Lord intended that he should remain in Chicago until he was ready for heaven, for he was then about seventy years old. But he renewed his youth at the allotted age and went to Brooklyn to call the dead bones to life, for "it was a graveyard sure," as he afterwards said to a friend who spoke to him at the close of a Sunday night service in Tremont Temple, where the house had been packed and the preacher had been winging his way about the platform in his unique and well-known style.

It is remarkable that a man up in the seventies should have been called to fill the most noted pulpit of our denomination, and the record of his recent years shows them to have been among the best of his long ministry. On June 8, he resigned his pulpit, the resignation to take effect on Nov. 30. He may spend his remaining days on the Pacific Coast, but wher

ever he goes, he will have many friends and, like the palm tree shall still "be full of sap, and green."

Those who heard Dr. Henson preach the sermon of the convention at Oklahoma City will never forget it. He spoke for one hour and eighteen minutes, but not a person stirred. It was like a great farewell message to the denomination, delivered with all the fire of youth and all the power and effectiveness of maturity and all the enthusiasm and humor and inventiveness and ingenuity of—a Henson, as The Standard says in its excellent report. We quote a characteristic paragraph: "Theologically we seem to be all at sea, without stars, with breakers ahead. We are throwing cargo overboard and casting out anchors from the stern. But I have no fear for the ark of God. I only fear for the Uzzahs who are fooling with the ark. I have no fear of higher criticism. I was once professor of chemistry in a 'female institute.' I used to mix up jars full of ingredients. There was at first a great fizzling stir, but after a while everything cleared up—yet it was all there! I have seen the lightning flash, and black clouds followed by blue sky and greener fields. Never mind about the storm. Let us have faith in God. The foundations are not going to be destroyed because a few things are now questioned. Suppose Moses did not write the Pentateuch, I don't care. Suppose Job is an allegory. You can't take him away from me. Suppose some New Testament writer used material already in existence, I am not going to hang my harp on the willows. It is a good harp and plays a good tune. Calvary Church building, Chicago, was made out of the stone of the old University of Chicago, preserving a lock of hair of the deceased. You pretend that is a new house. What do I care where the old stones came from? What do I care about all these new things? The question is, are they useable? Some things fill our minds with confusion, but some things remain solid as the Rock of Ages. There is a personal God. There is the Bible—I don't care in what sense inspired. There is the guilt of man; man fell—how shall he get up? Provision has been made for man's new nature. There is punishment for sin. Heaven and hell exist. The trouble is we have not enough motive power to run the machine. There are some old saints of the stern sort who would have trodden on Lazarus and broken his bones with their boots. But this sort has changed and is changing. The great motive should be, not the insistence upon one particular brand of theological belief, but to serve God and glorify him on earth. Things below are run by things above. It is time men came to the front. Men have left the churches because we have lost our grip on the verities. Paul was not lured by picnics. We must realize fully the power of these great truths."

Dr. Henson was also honored, and the convention delighted in his being asked to make the address upon "The Publication Society; Its Place and Claims." The Standard gives the following report, which will indicate to many readers of our local church paper what they often miss by not being regular readers of our unsurpassable denominational paper:

"The hour was late and the speaker was loth to talk as in Boston people go to bed at nine o'clock. He was a born optimist, like the man who fell ten stories and reported to his friends at each window, 'All right so far.' Such a man is sure to bound like a rubber ball. 'I thank the Lord for the omens of this hour.' Hitherto we have sometimes been like sparrows, who fight all creation and then fight each other. Now we are a dove-cote, occupied with billing and cooing. Instead of rafts jostling each other we are a ship with heart of fire and sides of steel. Our esprit de corps is far better than the spirit of the corpse. Like the men of Benjamin we march with one heart and keep step. The claim of the Publication Society rests upon the four facts: It holds forth the Bible; it gives heed to the children; it disseminates good literature; it promulgates Baptist doctrines. It was the advantage of the Jew that to him was committed the oracles of God, this also is the advantage of the Publication Society. To the trust in which the leonine men of other days reposed the society has been true. Childhood is the opportunity of the church. To neglect the child is repetition of the mistake of the builders who constructed the roof first in mid air and then completed the structure. I have little hope for old sinners and very little for some old saints. Instead of the fathers shall be the children who are made princes of the Lord. The monarchs of the wood are fallen and only saplings remain, but give the saplings time, and girth and height will be theirs. The milk of the Word will nourish a strong generation. The milk doesn't look it, but hide and hair, brain and brawn are in it. The Lord himself made the prescription and put it up. People will read something, it is well to put wholesome literature in their hands. We crowd out the baser by pouring in the better. Indoctrination with Baptist truth is a need of the hour. The truth for which the fathers died is the truth by which we must live. When the body of Roger Williams was exhumed it was found that an

apple tree had sent a root along his spine. 'I always thought he had the root of the matter in him.' We stickle not for water but for obedience, loyalty. Baptism is a symbol of surrender, a test of loyalty. We long for unity, the unity of Baptists, the unity of all Christians. We shall never see eye to eye by shutting our eyes. As we keep step with our brethren the cumulative vibratory movement will break the bridge and then you know where we shall be."

A COMMENDABLE CHURCH PHILANTHROPY.

Probably no church is doing a greater practical work for the needy than this church, under the fine leadership of Dr. Johnston Myers. The church has just issued its manual, announcing the plan of its continued summer work in behalf of the sick and needy. Its six branches will provide a variety of entertainments and will be open to the children and parents who cannot leave the city. Refreshments will be served frequently during the summer free to the children. The home church will remain open during the hot days. A matron in uniform will be present to look after the comfort of those who wish to rest in the quiet of the room of the building. A reading room will be open all day for any who wish to use it. Work will also be secured for the unemployed as rapidly as possible. Food will be prepared every day and kept ready for the hungry free of cost. No worthy person need go hungry. The church invites all children of all ages and classes and their mothers to go to the parks and spend the summer days, the church providing the carfare, luncheon and care takers. There children may go every day, leaving the church building at nine a. m. No questions are asked and no names taken. This work is carried on by the gifts made to the church by its friends. Gifts may be sent to Dr. Myers, 2320 Michigan avenue, Chicago.

THE WHITE SLAVE TRAFFIC.

Rev. M. P. Boynton offered the following preamble and resolution, which were unanimously adopted at the Northern Baptist Convention:

Whereas, The traffic in womanhood and girls, commonly called the white slave traffic, is increasingly active in our large cities, proof of which is seen in the conviction and imprisonment of many persons for the crime of luring young women to the cities by promises of employment only to sell them to houses of shame, where, in many cases, they are held in helpless and hopeless slavery; and, whereas, our nation is awakening to this dread evil and organizations are forming in various places; i. e., the national vigilance committee, with headquarters in Baltimore, Md., and the Illinois Vigilance Association, with headquarters in Chicago; therefore be it resolved by the Northern Baptist Convention in annual session at Oklahoma City, Okla., that we commend such organizations as purpose the destruction of this unspeakable business; that we most respectfully urge upon President Roosevelt the high duty and desirability of our government uniting with other nations to suppress this traffic by agreeing to the treaty already signed by every civilized government but ours, which unites Christendom in the effort to abolish this traffic in its international phases; that we encourage parents, pastors, teachers, and editors to instruct the youth of our land in the sacred laws of life and health so that the rising generation may walk in the light of self knowledge and liberty wherewith the truth makes free; that we suggest to the various state conventions action similar to this that the churches may have added emphasis upon the need of a constant warfare against this foe which threatens the ruin of the boys and girls of our beloved land; that we ask our committee on social service to give this question special attention in its investigations during the ensuing year and report its findings and recommendations to this convention next year.

A NEW MEDICAL MANIFESTO.

A committee of the International Association of Physicians organized last August at Stockholm has just prepared and issued the following appeal, which it is desired to give as wide a circulation as possible, as signatures and endorsements of the same are to be gathered throughout the world. It is entitled, "An Appeal by the Physicians of All Lands to All Rulers, Governments, Legislatures, All Educators, Teachers, and Ministers, and All who have a Sincere Interest in the Welfare of Our Race and Coming Generations." It then proceeds: "We, who belong to the medical profession and have by study and experience been especially enabled to recognize the true nature and the effects of alcoholic beverages, hereby declare that we are thoroughly convinced, that these beverages are altogether unnecessary and in every way injurious, so that we believe the evils arising from the indulgence in intoxicating drinks can and should be eliminated and avoided. Above all, the youth should be taught by precept and example and protected by legal enactments, so that they will abstain

from alcoholic liquors. We declare that it is our conviction, that this course must be pursued to insure the future sobriety of the race, which is the foundation of its prosperity, welfare and progress."

The Frances E. Willard National Temperance Hospital, of Chicago, with more than 100 beds, has been in operation for the past five years, standing firmly for the above principles. It is in association with the Chicago College of Medicine and Surgery, thus hastening the day when the medical chest of the physician shall no longer be a stronghold for the alcoholic curse.

DISCOVERY OF THE TEMPLE OF THE HERETIC KING.

By Prof. James Henry Breasted, Ph.D.
Director of the Egyptian Expedition of the University of Chicago.

We were in the midst of that thousand miles of wild isolation which may be called the cataract region of the Nile, where the great river winds northward through the eastern end of the desolate, rocky Sahara in two enormous curves, forming together a vast S, broken at six different places by dangerous rapids, known since the Greek geographers as the Cataracts of the Nile, two of which are over 125 miles in length. Three thousand years before Christ the Pharaohs had begun the slow absorption of this region, until, by the fifteenth century, B. C., they had gained the northern loop of the S and established their final frontier at about the middle of it. They never gained the southern loop. We were endeavoring to follow the course of the river, going with the current, and to gather exhaustively every surviving record of the Pharaohs in this most distant of their conquests. In a twenty-five foot felucca we had crossed the Pharaohs' southern frontier, through the fierce and difficult rapids of the Fourth Cataract region about 140 miles long. At its foot we had spent weeks among the monuments of Gebel Barkal, the ancient Napata, the capitol of Nubia, where dwelt the Nubian Dynasty of Egypt, against whom Isaiah fulminated in the streets of Jerusalem as Sennacherib beleaguered the holy city. At Napata we had embarked in two heavy gyassas, as the natives call their clumsy, high-prowed cargo boats, usually from forty to ninety feet long. Passing into the northern loop of the great S, our huge sails were of little use against the prevailing north wind, save as we descended the rapids of the Third Cataract, where the canvas acted as a brake and eased our motion in the swift current, saving us from many a fatal crash on the ugly rocks plentifully scattered in midstream. As we were passing out of the last rapid we had, however, run full upon a hidden rock, smashing a hole in the bow, so that our craft filled and went down within ten minutes. Luckily for us and all our records, a heavy cross wind drove us rapidly shoreward, so that we grounded just as the hull sank.

It was after days of labor recovering our water-soaked supplies and equipment, and patching the defunct craft, that we set off again for the temple of Sesebi, then but a few miles below us.

Situated as it is at the foot of the Third Cataract, a few miles below the Kaghar Rapid, separated from the south by the upper cataracts and from the north by the long and terrible rapids of the Second Cataract, it lies in the heart of the most inaccessible region of Nubia. It has therefore not often been visited by Europeans. First reported by the Frenchman Caillaud, and the Englishman Waddington in 1821, the first visitor who could read its records was the great Prussian, Lepsius, who in 1844 spent a few hours there. He discovered and reported that the columns of the temple bear the name and reliefs of Seti I of the Nineteenth Dynasty (1300 B. C.). Since then the place has been visited only by Budge of the British Museum, who went thither with men and tools for excavation in 1905, but reported as follows:

> "This temple was built by Seti I. . . . . An examination of Seti's temple convinced the inspector and myself that it would be a waste of money to dig there."

There was little intimation therefore that our labors and misfortunes as we issued from the Third Cataract were now about to be rewarded by the most important discovery of our winter's campaign.

Escaping the insistent roar of the cataract which for days had besieged our ears, and throwing many an anxious glance at the dubious patch which covered the great hole in our wounded bow, we rounded the bend above Sesebi, and across the wide sands of an intervening island we saw the distant columns of the temple rising on the west shore, but a few minutes' walk from the water's edge. Looking southwestward from the neighboring hill of Sesi, the temple of Sesebi and its ancient city are lost in the wide plain which stretches far away westward from the Nile to the distant hills of the Sahara. The air was now so obscured by the flying dust and sand of a violent tempest that the temple was barely distinguishable. The violence of the wind was such that work upon the temple was almost impossible, and it did not subside in the least during our stay there. Sixty years ago Lepsius had the same experience at the place, and was therefore unable to make any paper squeezes of the inscriptions.

Although expecting nothing new here, the situation and the vast solitude of the western desert in which the temple stood interested me greatly, and I set off alone in the biting sandstorm to examine the place. I found a sandstone building about 130 feet long by some 62 feet in width. Most of the walls were down, and the blocks had been carried away by the Nubians for their own crude buildings. Of the two colonnaded halls only three columns were now standing, and the fragments of a fourth, still erect in Lepsius's time, were scattered among the survivors. The temple stood in the northwest corner of the city, the walls of which were nearly 25 feet thick. Both city and temple were laid out on a rectangular plan,

pretty accurately coinciding with the cardinal points. In the western half of the town the remains of the sunburnt brick houses were still distinctly visible.

Turning to the records on the columns, the figure of Seti I, as reported by Lepsius, was immediately discernible. Each of the columns bore a relief depicting the Pharaoh standing before Amon in the act of worship and sacrifice. The king was accompanied by the royal name in the usual oval, and all seemed clear and simple. Although the gale made the use of a notebook almost impossible, I began to make a pencil record of all the reliefs until the weather should permit the use of the camera also. It was slow work. One would dodge out from the lee side of a column during a momentary lull, make a hurried observation and hastily beat a retreat to escape a deluge of sand and to record the observation in the welcome shelter of the column. As I began to work I was soon disturbed by what were evidently intrusive symbols breaking into the reliefs of Seti I. I could make nothing of them, nor at first decide which were the older—the records of Seti I or the intrusive signs which interrupted the former. Behind the outlines of Amon I was endeavoring to discover the head of another divinity, when, dimly discernible through Seti's reliefs, and almost disappearing among the barbarous chisel marks of intentional expunction, I was suddenly confronted by the familiar outlines of King Ikhnaton's figure. The unmistakable lines of his striking and peculiar person were certainly there. I turned to the other columns, now knowing where to look and what to look for. An interval of search and baffling uncertainty! There he was on all the others also! These were palimpsest columns, and this was a monotheistic sun-temple of the great revolutionary, the earliest monotheist. Seti I was but a later interloper here; the builder was Ikhnaton, and this was the only surviving temple of his monotheistic worship, and the first monument of his yet found in Nbia. Ikhnaton is the greatest and most individual personality in the early Oriental world. Gaining the throne when Egypt was mistress of the East, he had caught the earliest conception of *universal* power and dominion, and thus gradually gained the idea of a world-god, being the first man in history to attain this monotheistic conception, some eight centuries before it was reached by the Hebrews. He deified the fructifying heat of the sun and called his new divinity "Aton." He gave his exalted idea practical expression, banishing the multiplicity of old gods and expunging their names on the monuments, even hacking out the plural "*gods*" wherever it could be found in the old records. He built a political and religious capital in Egypt—Akhet-Aton, now known as Tell-el-Amarna—where the now famous cuneiform correspondence of the Asiatic rulers with him and his father was found. Several years before this visit to Sesebi I had found inscriptional evidence at Thebes which showed that he had also founded a religious capital in Nubia called Gem-Aton. It was then all clear. This was the temple of Geb-Aton, and the heavily-walled town in a corner of which it stood was the city of the unique ruler, who thus by such means sought to bring Nubia, Egypt and contiguous Asia—his whole empire—under the dominion of one god. For the king sang to his god in

> "The countries of Syria and Nubia,
> The land of Egypt,
> Thou settest every man in his place."

When Ikhnaton died (about 1358 B. C.), and the vindictive hatred of the ancient priesthoods triumphed over his revolutionary faith, his temples to the sole god throughout Egypt were without exception destroyed, and their fragments have occasionally been found rebuilt into the temples of Ikhnaton's successors. It was with mingled feelings that I realized that here in distant Nubia, in this desolate reach of the Sahara, this remote sanctuary had escaped Ikhnaton's enemies, and, although it was now in a state of ruin, I was standing in the earliest surviving temple to monotheism. Having escaped the first outburst of wrath, owing to its remote and inaccessible situation, it remained unharmed for fifty years or more, when the iconoclastic Nubian officials of the zealous traditionalist, Seti I, found it still bearing the reliefs of the hated monotheist, in which he was depicted worshiping his sole god. Instead of destroying it, as had been done with all such temples in Egypt, they hacked out the detested reliefs, patched the unsightly surface with stucco, wherever it was too deeply sunken, and executed, partially upon the stone and partially upon the new stucco patching, the reliefs of Seti I worshiping Amon the state god, to whom the sanctuary was now dedicated. When the new reliefs were painted in the usual colors, all sign of Ikhnaton's hated records had completely vanished. Thus the place became a city and temple of Aton's rival, Amon. Its name, Gem-Aton, could not be purged from the mouths of the people, where it still survived. A thousand years afterward, when the theological odium attaching to the name had long since been forgotten, we find inscriptions mentioning "Amon, lord of Gem-Aton," an official designation containing the names of two rival deities, one of the strange ironies of fortune. From that time on we have no further knowledge of the place. When it fell into disuse and decay after the Christianization of the country in the sixth century, the temple became a quarry for the neighboring Nubian Kinglet. This continued till its walls had been almost entirely removed, and its columns one by one disappeared, leaving only four. Since 844 even one of these has fallen. Centuries ago the stucco patching fell out and the secret of the weatherbeaten columns lay awaiting the exhaustive examination which would reveal the remarkable origin of the place. But who knows what still lies beneath the temple site and the whole town, which are cumbered with rubbish and must cover much? The rapidly falling water of the river, which was making navigation difficult, gave us no time to put down even a trial shaft, or run a trench; and there still survives yonder in remote Nubia a temple and city of Ikhnaton untouched by the spade of the excavator. What secrets of the world's first monotheist still lie hidden there remain for the future excavator who may penetrate into this inaccessible region.

Chicago University.

THE FUTILITY OF MERE CHURCH-GOING.

Church-going is not the chief work of the followers of Christ. Gospel-carrying was his one final charge to his disciples. Church-going is well in its way, as is the regular preaching in church to those who attend because they have already accepted the gospel message. But the local church ought to be simply a local power-house and distributing center for the one and only work that Jesus committed to his church: going out and carrying the gospel to those who will not come and get it, and who are dying for the lack of it. The National Bible Institute, of New York, is doing a great work in arousing Christian people to a consciousness of this truth. It has issued a leaflet under the title "Who Cares?" which tells of the need and the opportunity of fulfilling, right here at home, the duty of the Great Commission. Most people in any large city do not go to church. What are the churches doing for them? The world is not going to be won to Christ by what goes on within church walls: the test of the efficiency of the church is shown by how much of the gospel gets beyond those walls into the lives of the unsaved world just outside. In this work, the laymen can have, and ought to have, a bigger share than even the minister.—S. S. Times.

WHAT IS THE HIGHEST MOTIVE FOR OBEDIENCE?

It is an inviting suggestion, that one who loves God truly and fully will obey God not so much because he ought to as because he wants to. But has that suggestion really much practical bearing on present life and conditions? Here is the question, as stated by a Pennsylvania pastor:

"I was discussing in prayer meeting Wednesday, 'The Obligation of the Sabbath.' I said, 'The truly spiritual man is not bound by the moral law, but by the higher law of love to God and man.' And I tried to show that the Christian who saw the necessity of Sabbath-keeping in God's revelation of the need of the human body and soul would keep it more strictly and joyfully than the man who attempted to keep it just because God had said he must do so in the moral law."

But the moral law is the law of love. They are absolutely one. There is no morality without love, and there is no love without morality. Our trouble is that we think of the law of love as a law of "want to," and the law of morality as the law of "ought to." But "ought to" is the basis of the law of love. To put the law of love on the "want to" basis would make it simply a matter of feeling; and love is far more, and better, and deeper, and surer, than that. No man has ever lived who could safely trust to the promptings of love as a feeling, as a guide to his duty-doing. Even the Perfect Man could not do so. He did not trust to his own will, when feeling was intense, but he prayed "not my will, but thine, be done." Jesus Christ was ready to turn from what he wanted to do, and accept what he ought to do. He lived in absolute oneness with the God of love, yet the single purpose of his life was to do what he ought to do His rule is our only safe rule.—S. S. Times.

If I am poor, so was He. If I grow weary with my hard tasks, so, no doubt, did He. If I suffer from the social disdain of those who do not understand the divinity of labor, so, without doubt, did He. If I have others dependent upon me, living upon day's wages, with sometimes little provided for the future, so no doubt did my Lord toil, after Joseph was dead, and Mary, the mother, was dependent upon her children. This puts me in the ranks of a nobility which wealth and earthly titles cannot reach. My birthright is companionship with the Master Workman.—Charles M. Sheldon.

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WHAT THEY WOULD DO.

"When Dr. Henry Van Dyke, of Princeton, was a little chap," said a gentleman recently, "I went to school with him. One day before school closed for the Christmas holidays we expected a visit from a certain director. This director always questioned the children about one thing—namely, what they'd do in case of fire. So the teacher coached us all the morning before he came, preparing us finely on the course to be taken if fire should break out.

"Well, sure enough, the director called, but when he got up to address us he said: 'It is good to be here at this jolly Christmas season among so many rosy, smiling young faces. You are a very bright looking lot of children and I wonder what you would do now if I were to make you a little speech on the best way to celebrate Christmas.'

"Quick as a flash young Van Dyke piped out: 'Form in single file and march out quickly.'"

A MIRACLE OF MISSIONS.

The mightiest apologetic of Christianity is missions. Fifty years ago Hiram Bingham and his wife went from Hawaii to the Gilbert islands, 5,000 miles southwest of San Francisco, then inhabited by a tribe of cannibals, "sullen, passionate, cruel and treacherous," as they were described by navigators of that day. Last November 30,000 Christian Gilbertese met to celebrate the emergence of their race from savagery to civilization. All the pastors of these people have been trained by their first missionary, and 11,000 copies of his translation of the Bible have been sold. Two thousand religious books are bought by these people annually. Dr. Bingham still lives, although an invalid, in his native Honolulu; and at the time of the semi-centennial jubilee he received from the islanders a letter full of love and gratitude. He provided for the people of the islands their first dictionary and all their early text-books.

The story is told of a young English nobleman who rode up and down the street one day in a village of Cornwall, seeking a public house which would furnish him with a drink of liquor. Not finding what he wanted, and meeting a gray-haired peasant returning home after a day of toil, in angry tones he asked him: "Why is it that I can not get a glass of liquor in this wretched little village? The old man recognized him as a nobleman, and lifting his cap, humbly replied: "My Lord, about a hundred years ago a man named John Wesley came to these parts." And the old peasant walked on homeward. What a glorious privilege was that of the dauntless preacher of the gospel to have changed the character of a people so that it was never afterward the same! Cornwall still felt the fruits of his toil, though a hundred years were gone.

Guido, being asked where he found the model for a great picture of a saint, called a poor old servant, worn and wrinkled and trouble-worn, and said: "Behold the man!" The master, skilled and wise, had seen the glory behind the veil, the saint behind the servant.

Nobody has any right to find life uninteresting or unrewarding who sees within the sphere of his own activity a wrong he can help to remedy, or within himself an evil he can hope to overcome.—Charles W. Eliot.

There is only one way to get ready for immortality, and that is to love this life, and live it as bravely and cheerfully and faithfully as we can.—Van Dyke.

The soul of every great enterprise is self-denial.—Rev. J. Ossian Davies.

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THE WANDERER.

Upon the mountain height, far from the sea,
I found a shell;
And to my listening ear the lonely thing
Ever a song of the ocean seemed to sing
Ever a tale of ocean seemed to tell.

How came the shell upon that mountain height?
Ah, who can say?
Whether there dropped by some too careless hand,
Or whether there cast when ocean swept the land,
Ere the Eternal had ordained the day.

Strange, was it not! Far from its native deep,
One song it sang—
Sang of the awful mysteries of the tide,
Sang of the misty sea, profound and wide,
Ever with echoes of the ocean rang.

And as the shell upon the mountain height
Sings of the sea,
So do I ever, leagues and leagues away—
So do I ever, wandering where I may,
Sing, O my home! sing, O my home! of thee.

—Eugene Field.

THE VALUE OF A COLLEGE COURSE.

Here is the supreme value of a college course—that it enables a man to see the greatest in the smallest; the eternal in the fleeting phenomenon; and so to be calm and strong whatever life may bring. The information we acquire in college will soon be forgotten; the technical skill we have acquired may never be needed in the work we shall be called to do; the examinations we have passed, no one of us could pass five years later. But the power to attend, to perceive, to appreciate, to discern the eternal value within the most prosaic drudgery, and the eternal presence beside us in the loneliest fight, and to co-operate effectively with the eternal for the rebuilding of the world—this is education, religion and lasting gladness.—President Faunce at Brown University.

THE AMERICAN WOMAN.

Place for place and circumstance for circumstance the American woman, as compared with the woman of any of the old countries, has a better and happier time and does more with it than any other woman on the face of the earth. There never has been an ironbound caste system in this country. Jack is as good as his master, and sometimes better. Jill is better than Jack, and she knows it. She is interested, alert and goes on learning. Man is willing to work and give her a good time because she is worth while—Rev. Charles F. Aked at the Emma Willard School, Troy, N. Y.

THE MENACE OF SELFISHNESS.

I firmly believe that the selfish pursuit of happiness menaces alike the efficiency of our individual citizens, the stability of our institutions and the power of resistance of our country to dangers and calamities; and that the fate of the American people—nay, the fate of the whole civilized world—is bound up with the possibility of maintaining amid all these difficulties an essentially Christian philosophy of life.—President Hadley at Yale.

"There is so much in almost anyone's experience that is pleasant and ought to make one happy, that it would seem very hard to find one's self in any position where the bright spots do not far outnumber the dark ones. In other words 'there is nothing so bad that it might not be worse,' and in every situation there is more to be thankful for than to grieve over, if we only look in the right direction and see what benefits encompass our pathway."

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"NOT ONE CENT."

A certain pastor who worked up the envelope system with great care was astonished and grieved to have several men return the lists of objects, with this comment opposite the item of foreign missions: "Not one cent." That such persons may realize the actual significance of their words, let us state their position in detail. What it involves is this:

Not one cent for saving a soul outside of the United States.

Not one cent for giving the Bible to other nations.

Not one cent for revealing a God of love except to Americans.

Not one cent for making Christ known as a Saviour of all mankind.

Not one cent for giving the hope of heaven to a despairing world.

Not one cent for teaching the world the morals of Christ.

Not one cent for healing the sick beyond our borders.

Not one cent for education where it is needed most.

Not one cent for bettering the physical contions of earth's wretched ones.

Not one cent for giving to the world what God has first given to us.

Not one cent for anything which we as Americans are not to get something out of.

Not one cent in attestation of our faith that we have a universal religion.

Not one cent for fulfilling the very purpose of Christ in redemption.

Not one cent for obeying the last command of Christ.

No, these men did not think what they were saying when they wrote these words.—*The Missionary Herald.*

Don't forget that, long or short, a rest time is not only legitimate, but necessary. God Himself, as Creator, worked six days and rested on the seventh.

Don't complain if *your* plans are all changed. It means that the plans of One who works for the good of those who love Him have succeeded.

Don't for one moment forget that wherever you go you are not away from God. You are to consciously take Him with you on your vacation. He says in Ex. 33:14, "My Presence shall go with thee, and I will give you rest."

Don't minimize your responsibility to God as a witness of Jesus Christ "in season and out of season." When Daniel Webster was asked what the most important thought he ever entertained was, he replied, "The thought of my individual responsibility to God."

Christian nature aims to produce a character, so stalwart and sturdy that it will do right without scolding or coaxing.

A church attains its highest usefulness only of regular steady church service.

The sporadic and the spasmodic do not count for much in the final analysis of things; it is the regular, steady, commonplace and sometimes prosy things that go to make the abiding things, and abiding things are the things for which the church of Jesus Christ stands.

The church can never compete with the world on the basis of attractions and amusements; it must appeal to higher things—the worship of God and the communion of His people. The simple attraction of doing good appeals to every right minded man and woman.

Religion is a constant struggle toward God. The shrines along the road mark the success of the struggle.

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